

T H E

Pilgrams Guide

From His

Cradle to his Death Bead :

W I T H

His Glorious Passage

From thence to the

New Jerusalem.

Represented to the Life.

In a Delightful New Alegory ;

wherein the Christian Traveller is more fully and plainly Discribed, than yet he hath been by any in his Walking, in his Right, and nearest way to the *Celestial City*.

To which is Added,

Most Pleasant and Excellent Verses, Shewing the Pilgrams Earnest Desire to be at *Jerusalem*.

Collected by *Robert Russell* in *Sussex*.

Licensed according to Order.

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The Pilgram's Guide.

BEing Weary of *England*, the Country where I dwelt; and finding no satisfaction in any thing I enjoyed, I took a resolution to change my place, and to seek for that, of which I felt as great a desire, as I did want in some other Land; many strange Countreys thereunto which I visited, in persuance of this purpose, many steep Hills I climbed; and many dangerous places I narrowly escaped, I committed my self, not once or twice to the danger of the Seas, expecting to be brought to the Port I so much wished for, but still I was as far from the accomplishment of my desires, as when I first launched out, & found all my Pains rewarded with nothing but weariness, and trouble of spirit.

In this dismal estate I continued but too many days; I mused on divers things, and contrived several new Journys in my fancy, which at the same moment I saw would only contribute to mine affliction, and nothing at all to amend my condition. But at last (as if I had been admonished by some glorious Angel, which I fancied then flew by me, and gave me a small touch with his wing,) I felt a thought stir in my heart, remembering me of a Place called *Jerusalem*, which I had totally forgot, in all my Travels, and never so much as dreamed of directing my course unto.

My heart, you may easily think, leapt at this sudden stroke, and my pulse beat after an extraordi-

nary rate, and formerly hearing of the pleasant Situation of that City, of the sweet temper of the Inhabitants, of the goodly things there are to be enjoyed, I was instantly possessed with a strong desire to remove my place thither, and to seek my fortune, as we commonly speak, in another World. And considering, with my self, the little or no contentment I found in my best condition here, and with the hopes, that flutter'd in my soul, of bettering my condition there, and my present weakness could not hinder me from being inspired with a conceit, that I should be able to Travel thither, and to be at that place, where my thoughts run before me without my leave, and would not be perswaded to stay behind for one moment ; in short, my mind was so taken up with the thoughts of that happiness, I heard dwelt at *Jerusalem*, that I could hardly think of any thing else. When I did Eat or Drink, *Jerusalem* would be still in my thoughts. When I was in Company, *Jerusalem* stole away my heart. Nay, in my very sleep, it would not stay away, but I was wont to dream fine Things of *Jerusalem*. Much time I spent in consulting what course I was best to take, I spared no cost, and omitted no study to know the nearest way thither. And tho' the Weather was cold, and the ways dirty, & dangerous, and the Journey, I was told, would be long, and Company little or none. Yet so great was my ardent desire to Travel thither, that I regarded none of these discouragements. But only wished that I might be so happy as to find the right, tho'

tho' I went alone thither. And hearing of so many debates and quorets about the way to *Jerusalem*, I was the more careful to seek out a sure Guide to direct me in the right way thither, and at last I met a grave Old Gentleman whose name is *Evangelist*, whogave me a plain Note of all the Roads and Turnings, and Snares and Difficulties, that lay in my way to *Jerusalem*, and then having me up to an high Mountain, and shewing me a sight of that New *Jerusalem*, to which I am a Traveling, a sight of which, wholly Ravished my heart with delight, he very kindly shook hands with me, wishing me safe to my Jourays end, and so departed. And then I took a firm Resolution to leave this earthly Countrey, and to Travel to the New *Jerusalem*, which appears by these Verses.

1.

Farewel false World, I must be gone,
thou art no Home, no Rest for me;
I'll take my Staff and Travel on,
till I a better World may see.

2.

Why art thou sought? my Heart, O why
Recoilest thou within my breast,
Grieve not, but say farewell, and fly
unto the Ark, my Dove, there's Rest.

3.

I come, my Lord, a Pilgrims pace,
these troubled Seas foam nought but Ire,
My Dove back to my Bosom flys,
farewel poor World, Heaven's my desire.

STAY

4.

Stay, stay, said Earth, whether fond one?
 here's a fair World, what wouldst thou have?
 Fair world! O no, thy Beauty's gone,
 an Heavenly Canaan Lord I crave.

5.

The Antient Travellers thus did they,
 weary of Earth, sigh after thee,
 They are gone before, I must not stay,
 till I both thee and them may see.

6.

I come, my Lord, a Pilgrims pace,
 weary and weak I slowly move,
 Longing, but yet cant reach the place,
 the glad some place of rest above.

7.

Put on my soul, put on with speed,
 the way, tho' long, the end is sweet.
 Once more, poor World, farewell indeed,
 in leaving thee my Lord I meet.

And so up I arose, and put my self into Pilgrims
 Habit, from hand to foot, getting all things with
 me that might defend me against wind and weather,
 or whatever might else obstruct me in my journey,
 I took, as thought, a direct course towards Jerusa-
 lem. But I had not Travelled above 7 Miles and a
 half, but there comes 3 Highway-men, whose names
 are World, Flesh, and Devil, who demanded of me,
 whether I was going in such post haste; to which I
 answered, to the Holy City Jerusalem. As soon as
 they

they heard me say so, they cryed unto me: *Stand, stand, or go back,* for we are resolved that, if you go a step farther towards Jerusalem, we will bind you hand and foot, and afterwards stab you with our *Poisonous Darts*. And tho' for the present they were too hard for me, yet, entering with them into a Battle, I, by the *Spiritual Armor* I put on, at last overcome them, and made them fly.

Then I girt up my loins, and travelled on apace again towards the *New Jerusalem*, till at last I came to a great Populous City, but her Buildings are miserably battered up and down, she had a world of *Pallices*, Castles, and long streets, and goodly Churches, as I stepped out of curiosity into one of them upon the North side there was a huge Gate, where a Creature all in white beckned to me. And making my approach, I found her to be a *Virtuous Damse*, whose name was *Piety*. And when she made her approach unto me she thus saluted me.

Dam. How now *Father*, whether *Travel* you so fast.

Pilgrim. I am *Traveling*, *Sweet-heart*, to the *New Jerusalem*, canst thou tell me whether I am in the right way thither.

Dam. Sir I believe you have come right hitherto, but if you are not very careful to observe the right turnings, you will unawares fall into a *Distructive*, called *Debauchery*, and if you should chance to enter into it, it is a thousand to one if you get safe to the *New Jerusalem*.

Pilg. How should I know this City from other Citys that I am yet to pass through, that so I may turn from it and so avoid it.

Dam. Why Sir, it lyes on the further end of that little field just before you. But you had need have some faithful Guide along with you, else I am afraid some evil temptation or other will draw you into it, for the way that you have yet to go to Jerusalem is both strait and narrow.

But the very Gate that leads into this City is so wide that a hundred thousand may go in together, Yet it is divided into five Divisions, which are called the five Senses. And the way to it seems to Fools to be strewd with Roses, and all manner of Fragrant Flowers, and before this Gate stands all manner of fleshly allurements on purpose to intice all those Pilgrims, that are Traveling to the New Iurusalem, there stands likewise before the Gate a multitude of fair Ladys, some with spotted Faces, naked breast and shoulders, with Topknots, Rolling and wanton eyes. So that the unwearied cannot but be taken with the sight, therefore have you a care good Pilgrim that you are not ensnared.

Also there stands continually at the Gate the Waits of the Cety, with all sorts of rare and flesh ravishing Musick, that makes a melodious sound, that the ear is engaged presently.

But (to proceed) the Gate that lyes into this City, has three steps ascending: The first is the Conception of Lust: the second is the Sweet and Flesh Pleasuring Contemplation thereof: The third is free consent and yielding thereunto, and then you are in the City.

It hath likewise three high and impregnable Walls about it, the first is Blindness of Mind, the second presumption, and the third is Unbelief.

Then

Then under the Wall lyes a deep and dangerous Moat or Ditch, called Dispair, who, if any of the Inhabitants striving to get out of the City, chance to fall into it, its a thousand to one if ever you get out again, but perish there for ever.

Now this Gate is always shut to them that are within, and the Watch that keeps it is Tyrant Sin. And at the farther end of this City, is also a Gate as wide as the other, and that stands always open, the Porters name is Death.

Moreover, behind that Gate is an exceeding great Lake that sends forth nothing but a black sulferous smoak of Fire and Brimstone, and all that dye in the City, Debauchery go out at that gate, and so falls in that Lake, that burns more fierce than Mount Aetna.

In the heart of this City is a strong and wonderful Castle, where the Devil keeps his Court, which is called Hardness of heart. He that is keeper of this Castle is one Obstinant, a very impudent and grim Fellow, the walk or path into this Castle is pleasant enough. But at the Entrance into this Castle is three steps, very fair to set your foot upon. The first is called Extenuation of sin, to make great sins small, and little sins none at all. The second is delight in sin, and from hence it is defended and pleaded, for by such who get up thus high.

The third and last step is final Impenitance, & then you are in the Castle.

On the East side of this City is a gate towards a little Town called Religion, is a gate so streight that but a very few can get through, and he that opens it hard one in a thousand does know whose name is Repent

(10)

This gate, as Tyrant Sin, nor the Prince of Darkness never made it, so they are not able (notwithstanding all their strength and power) to keep it always shut. But yet they, so blind the eyes of the Citizens, that but a few can find it.

Pilg. Madam, you have extreamly obligiged me by your Civilitys and Kindness to me, in warning me of this Destructive great City, and I hope, by the care I shall endure to take, to avoid it: And therefore now dear Lady adieu.

As soon as ever I had taken my leave of her, I girt up my loins and Travelled on again. But before I had gone a quarter of a Mile from the last City I past through, I chanced to hear several Pilgrims, some of which (whose names were Youth, Middle-Age, and Old-Age) enquiring, of those they met, saying: Which is the way, Oh! which is the way to the New Jerusalem; we are afraid we are mistaken in our way, for we fancy, not above a quarter of a Mile before us lyes that great and destructive City, call'd Debauchery, that Ruins all, both Soul and Body, that Travel through it. I hearing them cry thus, I told them their imaginati^ons were too true; for that City, just before them, was, most assuredly, the great City called debauchery. that ruins almost all that pass through it. and this I told them was no fancy of mine but a reality. For I was just now informed of this Pernicious City, and cautioned against entering into it by a Vertuous Lady, that lives not far off) whose name was Pity.

At the Devil, perceiving, by what means I cannot

not tell, that they gave serious attention to what I said, all studying now which way to avoid the City, and that they were all inclining to go with him in the right way that lead to Jerusalem,) he makes up to us all, first transforming himself into the shape of a tall handsome man, and speak to us after this manner.

The Devil's Speech.

Gentleman, I perceive you are all Pilgrims, Travelling to the New Jerusalem; and being afraid you have lost your right way thither, want instructions from them that can direct you in it. Well then, let me tell you, I have been formerly my self at the wry City, you are Travelling to; and the best directions I shall give you are these, VIZ. You must go through the City just before you, which one of your Company call Debauchery, and this you may do without any manner of danger, and yet get as safe to your Journeys end, as if you should go forty Miles about, and so you must if you go not through it. Besides in this City are many Flesh Pleasing delights, which will be a great Refreshing to you now you are upon a long and tedious journey, and when you have gone a Mile beyond this City, turn upon your left hand into a broad way, which leads into a Town called Sensuallity, where you may live after most Flesh Pleasing and Luxurious Rate, which will soon bring you to the end of your Pilgrimage.

These sly insinuations prevailed so upon us, thro' want of Christian Watchfulness. that we resolved unanimously to venture thro' the City debauchery.

When we came to it, our curiosities lead us to
see

See all the manners and customs of the inhabitants together with the Strength, Government, and Trade of the City. But we had not been in it above three days, before we heard one *Theologus* a Learned and Worthy Bishop, who was sent on purpose by our Lord Jesus Christ, to preach the Gospel to misguided & unwearied Pilgrims, cry out: *O Youth, Youth, Middle-Age and Old-Age, Pilgrims, Pilgrims, look about you, look about you, for the Lords sake, Fire, Fire, Fire, the City, in which you are, is on Fire on one end, and also Besieged by the Wrath of God. You are all undone Men if you do not speedily fly out to save your lives: You must fly out or die. O how doth my soul tremble to behold what is coming upon you.*

And much more he speak to the same purpose, the tears all this while standing in his eyes beholding our woful condition, but when he had made an end of speaking, we told him that the City was so strong that we know not which way to escape, to hear us say so rejoiced his heart, for he was afraid we had desired to have dwelt there, upon which he told us there was a little gate called *Regeneration*, which if we could but find, we might get out. But we told him it was very likely that Gate was locked. Well, *though it be*, said he, *yez there is a Key that would open it, which is called Prayer.*

Then we all went to Prayers, and with many tears and bitter sobs, cried to the Lord, and at last we found the gate, but it was a great while before we could find the Porter, who is appointed to turn the key, whose name is *Repentance*, for Prayer with-
out

out his help cannot open the gate of Regeneration. Yet our eyes being enlightened by the spirit of Grace, we got through the first Wall, though not without much difficulty, which was *Blindness of Mind*. Then we came to the second Wall called *Presumption*, and looking about us we saw divers others Pilgrims, who had been in the City of Debauchery just before us, just at our heels, thinking to get out also.

But when they saw this Wall, they all stood still for between these two Gates lyes a large green field and those Pilgrims that came up to it were resolved to abide there, concluding now that they were far enough from the City, and therefore rested wholly upon the mercy of God, and so were kept in the City under some Common illumination of the spirit by the strong Wall of *Presumption*, which is the Ruin of many Thousands, for the Conscience when are awakned, and they begin to be senceable in some measure, of the Woful Estate of saln man, yet hearing of the infinite Grace and Mercy of God in Christ, they go no further, but remain in their sins, and never strive after the gate of Regeneration, and yet hope to be saved. But blessed be God we are under a more through Work of Grace, for *Theologus* opening to us the nature of Gods Justice, as well as his Mercy, by which means we got thro' this Wall also. Then we came with the Porter to the third and last Wall, called *Unbelief*, which we no sooner saw, but our hearts failed us.

Wherefore we here stood still, and knew not
what

what to do, fearing the Devil would come to us again, and swallow us up quick, for his eye was fixt upon us all the while.

And our fears in part came to pass, for presently after this, the devil bestirred himself to purpose and threatned us, that if we endeavoured to go any farther out of the City, he would throw us over the VVall into the Moat, out of which few ever escaped with their lives. Upon this our hearts began to ake, and we trembled grievously, and especially when we saw some, by the devil, and the help of Tirant Sin tumbled into the Moat of despair, yet reading and hearing of the Verity of Christs Blood, and the nature of Gospel Promises, we took fresh courage. So that after a Month or two crying to God, the gate that leads through this Wall was open; yet we had not power to venter thro' for one of us particular had not observed all passages before, calling to mind his evil and debauched life, having lived a long time in Vanity and Folly, perceiving the deep and dangerous Moat thro' the gate. VVhich he concluded he should fall into, and be undone for ever. For, said he, *we can never escape out of the City, unless we get over the Moat as well as through the Gate.* But whilst we were encouraging one another, a sweet and lovely Lady, whose name is Grace, who bid us not fear: For, said she, *beare is my Eldest Daughter Faith, if thou can prevail with her, she will soon, with the Aid of my Daughters Hope and Charity, help you all thro' the Wall of Unbelief, and over the Moat of Despair too, and*

indeed none else can do it. Upon this we were all again wonderfully comforted, and fell a singing of Psalms, and Hymns to God, and to the Lamb.

But immediately after this, the devil most furiously assaulted us again, yet Faith by turning her shield against him, made him quickly fly, which was great joy to us to behold, so at last we were resolved to throw our selves upon the Mercy of God, through the blood of Jesus Christ, and venter over, saying to one another, if we perish, we perish, for there is nothing but death if we go back, or stay here.

Thus we encouraged one another, and ventured in, and Faith, with the help of other Graces, Hope and Charity, kept us from sinking, and so through infinite goodnesse, we escapt & espied a clear & lovely fountain, set wide open, and Faith led us to wash and bath our selves therein, for she saw that we were exceedingly polluted. Likewise as soon as ever we were over this Moat, we saw, at a great distance, a most pleasant Mountainous Countrey, Leantified with Woods, Vineyards, Fruits, and all sorts of Flowers, very delightful to behold, upon seeing of which, we asked the Lady Faith the name of that Countrey. She answered it was *Emmanuel's Land*: for, said she, it lyes in the way to Jerusalem, and it is very common for all Christian Pilgrims to refresh themselves in, and for your encouragement, when you come there, you have but a little walk to the end of your Journey; for being at this place you may see to the very gates of the Cœlestial City, which sight will make amends for all the Troubles and Dangers you have under-

undergone, in escaping out of the City of Debauchery.

After this we hastened away as fast as we could towards a little Town called *Religion*, which lay in the direct way to the New *Jerusalem*, still keeping our eyes on the delectable Mountain, which we were told of by Lady Faith, we should meet with refreshment, and also get a prospect of the New *Jerusalem*.

But O with what difficulty did we pass along the Countrey, for the Devil persued us close still, so so that the first day we escaped the Moat, we were forced to mount up a mighty Hill, called *Opposition*, and here we were stopt not only by the devils, but the countrey people themselves, who endeavoured to hinder us in our passage, and to turn us back again into the City of debauchery, but, by the Providence of God, we got over the Mountain, and then we went down into a deep Valley called *self-denial*, and so difficult a passage it was, that we were scarce able to pass through it, and yet we say there was no other way to the New *Jerusalem*. But being got over it, we presently came to a certain Stile which we perceived *would* also put us hard to get over, it being called the stile of *Carnal Reason*. But we not consulting with *Flash and Blood*, made little of it and jumpt over it.

But alas ! we had not gone far from the Stile, but we came into a howling Wilderness, thro' which *Theologus* had formerly told us we must pass, but here for a while we seemed to be at a stand, there being so many turnings and By-Ways.

And

And our Enemies to amuse us, raised up impostures to put us again out of the right path, that lead to *Jerusalem*, one crying, *this is the way*, and another, *that is the Road*, and besides we were also assured, that the Wilderness had many deep and dangerous Pits in it, and that also it was very dark and dolesome, all which we found to too true, So that if we had not before met with an honest and faithful Guide, who gave us directions how we should walk over it, with Cautions how to avoid the dangerous places, doubtless we had perished in this place.

But Truth being our Leader, we were resolv'd to follow that, and so went not a step out of the way through this dangerous place. But so it fell out, that two or three days after we were gone over this Wilderness, we met with many Lions, and other evil Beasts, yet we passed securily along, they having no power to hurt us, tho' we were very much afraid they would. But the Lady Grace Travelling some part of the way with us, she vanisht these doubts and fears, but yet the worst was not over, for loe on a sudden we were beset with Thieves, who threatned to knock us on the head, but they were restrained, yet they Robbed us of all our Cloaths, and part of that little money we had left; upon which account we were forced to Travel five Miles farther, stark naked, onwards in our Road untill we came to a Gentlemans House that stood by a River-side, where we begged and obtained, a few

few Rags to cover our Nakedness, the remaining part of our Journey, and now although our being Robbed of our Cloaths, which used to cover us from the Wind and Weather, was irksome to us, and blood, yet we calling to mind how wonderfully God had delivered us from Sin and Satan, we mattered none of these things, for now to our unspeakable Joy and Comfort, we came into the sweet and pleasant way of the New Covenant, and then we got upon the top of a high Rock, called the *Rock of Ages*, and then we were safe enough from all danger.

And then we trudged away again briskly, until we came to a high Mountain, which we before saw afar off, which we were told was *Emmanuel's Land*, and so in about two hours time, notwithstanding the way to it was both up Hill, and down hill, being slabby and dirty to boot, yet we got to it, and up we went, and being at the top, we had a full sight of the New *Jerusalem* to which we are travelling, the sight of which was a great delight, and refreshing to our weary Souls, and there we also met a knot of excellent Persons, who made us amends for all the troubles and fears into which we were so lately fallen, and being gone over this mountain, we had lost that Ravishing sight which we had of *Jerusalem*, yet we did not lose all our pleasure, for how the Way was smooth, plain, and fair, though formerly rugged, so free from briers and thorns, that so much gauled us before, that now

it seemed to be the beginning of Heaven to us, the earth every where we saw, was loaded with so much Plenty, that nothing troubled so much, as that we could not see Travellers enough to gather it. Yet all the Mountains, over which we were to pass, seemed so easy an Ascent, that they differed nothing from the plain ground, and we passed through a Forrest, where we saw nothing but *Mirtles*, and *Lawrels*, under the shade of which the weary Traveller might sweetly repose himself, and dream that he saw the Crowns and Garlands, which were wreathing for him in *Jerusalem*, every Wood also we went through seemed like a goodly Orchard, where an infinite Variety of lovely Fruit, saluted the Pilgrims that pass thro' it, yet by their fragrancy one might judge that they were not of a meer Terrestrial Growth, in a Word, the difficulties of our Pilgrimage seems now to be overcome, & we took as it were sweet Refreshment in every step we took towards *Jerusalem*, and now we wished that we might live above, and hold a more constant communion with Heaven. But we travelling many miles thus, we at last came out of this pleasant Countrey. where the Ways began to be again Dirty and Rugged, and the Fields barren, and the Weather more dark and gloomy, which put a cold and quivering into our bodies, till at last we met with a Passenger, who we perceive was Travelling our Road, who put new comfort into us, seeing us dejected, and told us that the whole

whole Way to *Jerusalem* consisteth of Hills and Dales, and what we shall in due time have a fairer and a more comfortable prospect of *Jerusalem* than we yet have had.

After this we steered our Course thro' a most delicious Countrey to another City, that was nothing else but a kind of *Pokey* made up of dainty green Hillocks, tyed together of four bridges. But it lay in our way to *Jerusalem*, and therefore we were forced to go through it, which we did without much trouble. Then from this City we Ferred over a long and dangerous Gulf, and so through a Midland Sea into another Kingdom, where we felt the Climate hotter than we had done before, all along in our Travels before.

For the most part this Countrey was a rough and hewen Soil, full of Craggy Barren Hills, which rendered our walks very unpleasant. Then after this, we travelled until we came to a small Village, and a little beyond that we came to a Common, where stood a little Cottage, where lived a poor Man, whose name was *Takemoney*, where we begged for one Nights Lodging, but he would not grant it us, therefore it being late, we were forced to walk to the upper end of the Common, and there lye down upon the bare ground and sleep until Morning. Then afterwards Travelling through many other difficultys and dangers, we at last came to a great broad River, which flisted the Wilderness of this World, and the New *Jerusalem*, the Rivers name was death. Now when we came up to this River, we were sore amazed but we seeing that there was no other way to *Jerusalem*, we ventured to pass through it, but when we began to sink deeper and deeper, our hearts began to faint, and were sorely afraid. But *Faith*, with her Daughters *Hope* and *Charity*, took us by the hand and helpt us safe over the River.

But O how glorious it was to behold what Throngs of glorious Attendants came and met these Pilgrims, as soon as they were over the River, and conducted them to the City Gate. And Oh How delightful it was to behold, how (as they were conducted along by these glorious Attendants) that all the Hells in the City Rang for Joy at their coming, and how the whole Region was filled with Trum-
peters,

peters, and Pipers, and Singers, to welcome these Pilgrims,
 in at the City Gate.

And Oh! how doth my Soul Breathe after this Heavenly City,
 as the Hart panteth after the Water Brooks, even so doth my
 Soul pant with earnest desire to arrive there. O that I had
 Wings like a Dove, for then would I fly thither from all my fears
 and troubles to enjoy Eternal Rest.

These Verses following, shew the Pilgrims ear-
 nest desire to be at Jerusalem.

1.

Jerusalem, my happy Home,
 O that I were in thee.
 O that my Woes were at an end,
 thy Joys that I may see.

2.

O Happy Harbor of the Saints;
 O Sweet and Pleasant Soil,
 In thee no Sorrows may be seen,
 no cross, no grief, no ail.

3.

In thee no Sickness ever is,
 no Hurt, no Ache, no Sore,
 There is no death, nor ugly Devil,
 but life for evermore.

4.

No damp, no mist, is found in thee,
 no Cloud, nor Darksome Night,
 There every Star shines like the Sun,
 there GOD himself gives light.

5. Tho

5.
 The Houses are of Ivory,
 thy Windows Christal clear,
 Thy Tiles are made of Beaten Gold,
 O would that I were there.

6.
 Thy Turrets, and thy Pinacles,
 do with Carbuncles shine;
 Thy very Streets are Pav'd with Gold,
 exceeding Pure and fine.

7.
 Within thy Gates may nothing come,
 that is not passing Clean;
 No Spiders Web, no Dust, no Dirt,
 no Filth may there be seen.

8.
 The Saints are Cloath'd with Glory great,
 they see God Face to Face,
 They still Triumph, they still Rejoyce,
 most happy is their Case.

9.
 We that live here as Pilgrims now,
 continually do Moan,
 We Sigh, we Sob, we Weep, we Wail,
 continually we Groan.

10.
 But there they in such Pleasure live,
 and such Delight always,
 That unto them a Thousand Years,
 doth seem but Yesterday.

11.

Thy Vineyard and thy Orchards are,
also Beautiful and Fair,
Full furnished with Trees about,
exceeding rich and rare.

12.

Thy Garden and thy gallant Walks,
continually are green,
There grows such sweet and pleasant Fruit,
as no where else is seen.

13.

There's Nectar and Ambrosia,
there's Musk and Civet sweet,
There's many fine and dainty Drugs
lye troden under feet.

14.

There's Cinamon and Sugar too,
there's Mirth and Balm abound,
What tongue can tell, or heart conceive,
the Joys that there are found.

15.

Quite thro' the Streets with silver Streams,
the Flood of Life doth flow,
Upon whose Banks, on every side,
the Trees of Life do grow.

16.

The Trees do ever more bive Fruit,
and evermore do Spring,
There evermore does Angels sit,
and evermore do sing.

17. There

17.
There David stands with Harp in hand,
as Muscicouer acquier,
Ten thousand times that man is blest,
that doth this Musick hear.

18.
GOD's Praises they are always sung,
with Harmony most sweet,
Old Zacherey and Simeon
have not their Songs to seek.

19.
There Magdalen hath left her moan,
and chearfully doth sing
With blessed Saints, whose Harmony
in every street doth ring.

20.
O Heavenly Frame Harufalam,
at length I hope to see.
Thy Glorious Throne, and in the same,
for evermore to be.

21.
O Pleasant City, Fair and Bright,
when shall I come to thee,
When shall my Travels have an end,
thy Joys that I may see.

FINIS.

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